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that the test of the value of a religion, as distinct from the truth of a theology, is its effect on its adherents rather than the judgment of its opponents.

KIRSOPP LAKE.

HARVARD UNIVERSITY.

THE MAN OF NAZARETH. FREDERICK LINCOLN ANDERSON. Macmillan & Co. 1914. Pp. xiv, 226. \$1.00.

Professor Anderson of the Baptist Theological Seminary at Newton, Mass., has given for general readers a reverent, sympathetic, fresh, and incisive "treatment of the most important problems about Jesus and his career," based on sound learning and good acquaintance with current discussion. After a lucid description of "the situation in which Jesus found himself," he discusses Jesus' belief in his own messiahship, and his positive teaching about the Law and God and duty and the future. The chapter on "The Character of Jesus" is impressive and moving. The point of view is that of a thoroughly conservative "liberalism"; accepting the accounts of the Gospels, believing that Jesus, a consistent human character, is Christ and Lord, not wholly satisfied with the statements and definitions of the Church about the secret of his personality, confessing its faith thus: "This Jesus, so strangely and uniquely full of God, is Lord in a sphere beyond the reach of our highest thought. He therefore demands and deserves the wonder, reverence, love, and supreme devotion of every human being."

JAMES HARDY ROPES.

HARVARD UNIVERSITY.

ST. PAUL AND JUSTIFICATION. Being an Exposition of the Teaching in the Epistles to Rome and Galatia. FREDERICK BROOKE WESTCOTT, Trinity College, Cambridge. Macmillan & Co. 1913. Pp. viii, 397. \$1.75.

"The purpose of this short Essay," so the author begins, "is to expound certain passages in the writings of St. Paul dealing with a religious question which occupied him largely during one period of his career." The question, it is presently said, was this: "How shall I become right with God — right once for all?" The passages expounded include nearly all of the Epistle to the Galatians, and all of the doctrinal part of that to the Romans (Chapters 1-11). As chapters nine, ten, and eleven of the latter Epistle form a separate section dealing with a distinct subject, our author has evidently carried his task beyond the limits which he prescribed for himself.

This departure he naively owns and justifies at the close of his discussion: "One more question, it may be, will suggest itself. 'Why have you roamed so far? Why deal with all the chapters from 1 to 11?' Ah! that is just the difficulty. With St. Paul, when you once begin, you simply cannot stop. His vivid personality, his own overpowering interest in that of which he discourses, carry you on from point to point."

Mr. Westcott modestly suggests that those who read his essay remember that it was not written by one whose life has been given to New Testament studies. "Of erudition in these pages very little will be found." He has read and been greatly influenced by Lightfoot's *Galatians*, and Sanday and Headlam's *Romans*, and apparently only these. "The reading of endless commentaries (not to mention tracts innumerable) has for him who writes these words, exiguous attraction." The study of Paulinism, of which his book is the fruit, was, he intimates, suggested by his teaching of the New Testament in school. "When I was a schoolmaster . . . there was no department of my work which pleased me more than the teaching of the New Testament. . . . Years of teaching . . . have shown him [the author] that even the young are not without a desire to have St. Paul expounded, however imperfectly."

A reader soon finds that Mr. Westcott brings to his task two important qualifications — a sound knowledge of classical Greek and a high standard of exegetical thoroughness. When he has read the essay through, he is likely to put a higher estimate upon it than its author has done at its close. "If any one should say, 'What in your opinion is the teaching of St. Paul?' I should answer, 'Read and see.' This little and trivial book is an attempt to make such reading more easy and more profitable."

The essay is scholarly and within a limited sphere helpful. But its limitations must be frankly pointed out. Its value as an exposition of Paul's thought is seriously lessened by its exaggeration of the place which the thought of justification had in Paul's mind. This overestimate appears in the author's statement of his task quoted above. To say that the Epistle to the Galatians and that to the Romans dealt with the question, "How shall I become right with God," is to give an inaccurate description of both. The question discussed in Galatians was whether in addition to faith in Christ submission to the Jewish Law was necessary to salvation. The theme of Romans was the content of the Gospel which set forth God's gracious treatment of the world. In both Epistles the subjective side of Christianity, the divine work in man, appears

(of course with much greater prominence in Romans). Accordingly we should expect an exposition of these writings entitled *St. Paul and Justification* to be one-sided. And such the reader will find the exposition to be. Little help is given towards the comprehension of the subjective side of Paul's teaching. The author's regret for the meagreness of his equipment was, one feels, so far as this part of his task was concerned, not due to excessive modesty. Study of recent New Testament literature, and reflection on the coincidences between the Pauline and the Hellenistic thought, would have enabled Mr. Westcott to give a far more adequate and helpful exposition of Romans — chapters six, seven, and eight — than is found in his pages.

EDWARD Y. HINCKS.

ANDOVER THEOLOGICAL SEMINARY.

BIBLICAL LIBRARIES. A Sketch of Library History from 3400 B.C. to A.D. 150. ERNEST CUSHING RICHARDSON. Princeton University Press. 1914. Pp. xvi, 251. \$1.25.

This little book, nominally on Biblical Libraries, is better described by its second title as a general sketch of library history in early times. Though it goes back to 3400 B.C. this is by no means the earliest date to which the author's researches extend. He has already written on Antediluvian Libraries, and has issued another book covering the "legendary, prehistoric, and primitive period before 3400 B.C." A librarian himself, he uses the word "libraries" in its very broadest meaning to include not only collections of books in the usual sense, but also collections or deposits of any kind of records, documents, or inscriptions. In his introduction he justifies the use of the word in this way and the use of "archive" to mean a particular kind of library, rather than the use of the word "library" as a particular kind of archive, which is the fashion of the Assyriologists. But there are few solid facts to build upon in the earlier centuries in regard to either archives or libraries. In Babylon there were vast stores of tablets which related not only to the affairs of the temples and the government, but to private business and family records, and included school texts, writing exercises, multiplication tables, etc. The great library of Assurbanipal at Nineveh, the archives of Ecbatana and of Susa, stand out with relative distinctness, and the author claims that in Egypt at the time of the Exodus there were millions of documents or books, and hundreds of organized collections in palaces, temples, public archives, and even in private hands. Conditions in Palestine, however, can only be inferred